Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

VOL. VIII. BOSTON, SATURDAY, OCTOBER 31, 1829. NO. 44.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

CHARACTER OF HUGH PETERS—CONTINUED.

The following communication is in vindication of Hugh Peters, from the charge of *fanaticism*. We regret that our limits require us to defer the closing part of the article till next week.

Salem, Oct. 19, 1829.

Dear Sir,—In a quotation from Hallam's Constitutional History, near the close of my last communication, Hugh Peters is called 'a very odious fanatic.' It is probable that when the charges of cruelty, malignity, and wickedness have been shown to be destitute of foundation, this imputation of fanaticism will be the last resort of those who may be reluctant to reverse an opinion which they have long been accustomed to entertain.—In calling a person a fanatic, we mean that he is disposed to adopt wild notions—that in forming and in advocating his opinions, he obeys the impulses of passion rather than the dictates of reason.—I shall shew that Mr. Peters was not such a person—that, although he was strenuous and energetic, he was accustomed to take clear and sober views of life, and to act upon rational and consistent principles—that, in these respects he was before his age; and is far more worthy of the distinguishing appellation of a *practical man*, than of a visionary and heated *enthusiast*. Let us appeal in the first place to his *conduct*.

When Mr. Peters came to America he found the colonists suffering from an entire depression of trade and business, and a great scarcity of money—a state of things resulting from the circumstance that they had nothing to export in return for supplies procured from the mother country.—He instantly devised the remedy. He travelled through the settlements, producing, as Winthrop calls it, 'a public frame of spirit,' and raised by contribution, here and in England, a sum of money, by means of which the people were enabled to construct and fit out vessels, which by his direction were engaged, then for the first time, in the fishery; to erect mills, to establish suitable manufactories, to plant hemp, and to raise many other articles before unthought of.—He told them that when they had cured their fish, and sawed their timber, and perfected their fabrics, and gathered in their harvests, they must put all, that remained after their own wants were supplied, into their vessels, and send them to the Southern settlements, to the West Indies, and wherever else they might find a market. Thus, by the profits of these coasting and circuitous voyages, he enabled them to restore the balance of trade with the parent country—thus he brought back again the benefits of a circulating medium; and laid the foundations of the commercial, maritime, and internal prosperity of New England.—He introduced the implements of several of the mechanic arts, and by extending the division of labor, multiplied the comforts and accelerated the refinement of society.—This does not look like the enthusiasm of the fanatic.—It exhibits the sober judgment of the wise citizen, the profound reflection of the practical statesman.

There was nothing of the fanatic, surely, in his deportment, during the few years of his pastoral connexion with the Salem church.—His powerful influence upon the condition of religion in the place is exhibited in the uncommon number who were induced by him to give their attention to the subject, and to become members of the church. No preacher, it is probable, was ever more successful in awakening and keeping alive the interest of a congregation in spiritual concerns.—But in doing this, he took precisely an opposite course from that adopted by many ministers in our day.—He was the greatest *Revival-preacher* that was ever known in this part of the country; but there was nothing which he regarded with stronger disapprobation than the measures commonly used, and the scenes frequently presented in the progress of a modern *revival*.—Instead of multiplying the number of meetings for prayer and conference, he diminished them; he endeavored to reduce the occasions of public worship to those of the Sabbath-day.—The people had gradually fallen into the practice of assembling for religious services not only in the night time, but in the midst of the working days of the week.—He recovered them from this dangerous habit.—He well knew the causes that produce the too prevalent disposition to attend such public meetings.—One is idleness.—'An hour's idleness is a sin' says he, 'as well as an hour's drunkenness. Few men's feet stand before Princes, because few men's hands are diligent. If *you* set not yourself on work, the *Devil* will.' Another is the habit of looking beyond the domestic circle for pleasure and excitement. 'Oh keep home, keep home' says he to his daughter. 'Be not like the squirrel, leaping from tree to tree, and from bough to bough.—Be much at home, and you will find work enough.—How few lose any thing by quietness, and doing their own work? *Their sweet sleep commends it.*'—Another is a want of occupation for the faculties. 'If your fancy be not well fed, your thoughts, like millstones will *grind themselves*. Spirits raised, and not employed, will torment the witch that raised them.'—He did not endeavor to call people away from their industrious occupations, in order to engage them in religion, but he encouraged and stimulated them to a still greater industry.—He did not denounce the active business of life, but he opened to labor and enterprise new channels of trade, and new avenues to profit.—And his example proves that all this is by no means inconsistent with an earnest and solemn attention to the interests of the soul, and the requirements of religion.—One of the malignant books written against his reputation after his death, asserts that his preaching attracted the notice of giddy and superficial women only.—The Records of the Salem church enable us to prove the falsity, of this assertion. Of the very large number who were induced by him to make a profession of religion, a great proportion, greater perhaps than can be found in the history of any other church, or the ministry of any other preacher, were males!

It is well known that in the age in which he lived, the doctrine of direct revelations from the divine to the human spirit, and of private illuminations was almost universally entertained. It is not wholly exploded even in our day. During Mr. Peters's residence in America, a woman was hung in Boston for murdering her child under the influence of a persuasion that it was revealed to her that its death was required at her hands. He attended her on the scaffold, and took occasion to address the immense throng of people assembled around the gallows to witness the execution. The object of his discourse was to warn them against the dangerous doctrines of private revelations, of secret instructions and intimations from invisible beings, and all such notions! If Mr. Peters had been here sixty years afterwards, and had possessed the same influence, the dreadful scenes of the witchcraft illusion would probably have been prevented. At any rate, it must be allowed that the sentiments, expressed by him at the execution of this poor deluded female, are strange sentiments for a fanatic to entertain and to circulate.

His whole deportment, while in America, was that of a consistent, soberminded, rational and judicious citizen and Christian.

I shall select but one instance, in his conduct after returning to England, to shew how shamefully his best-intended and most worthy actions were misrepresented by his enemies. After the restoration of the Stuarts, it was found that many valuable articles were missing from the King's private cabinet or library. As it was the policy of the government to render Mr. Peters odious, he was forthwith charged with their embezzlement. While he was immured in prison, not long before his execution, Charles II. sent some commissioners to his cell to examine him on this point. The result of their investigation was, that instead of having committed depredations upon the establishment in question, he had contributed to its preservation. At a time when tumultuous and violent proceedings were breathing out in the parliamentary army, Mr. Peters, ever vigilant and circumspect, even in the most confused scenes, and turbulent seasons, procured the keys of the room in which the articles were kept, and guarded it against the irruption of the enraged and lawless soldiery. Beyond this he had no connexion whatever with that cabinet. You will find an account of this affair in the article 'Ashmole' in the 'Biographia Brittanica.' It certainly proves, that so far from being carried away by fanaticism, Mr. Peters possessed the rare faculty of keeping cool and thoughtful while in the midst of the wildest uproar and excitement.

I know of no specific and authenticated instances of fanaticism laid to his charge, from the time of his leaving America to the day of his death. Vague and sweeping imputations, such as that expressed by Mr. Hallam, have continually been cast upon him, but as far as my researches have been carried I can find no support for them in his public conduct, or in his manner of life.

C. W. U.

PRACTICAL.

FEMALE INFLUENCE IN FAVOR OF PRACTICAL CHRISTIANITY.

We have been favored with the perusal of a valuable article on this subject, to which we had lately occasion to call the attention of our readers. Though the article before us was prepared in a somewhat different form, and could not easily be presented at length in a single paper, yet as the subject is of much interest, and the remarks of this writer seem to us exceedingly judicious and important, we insert part of his communication, with our thanks for the liberty, he has allowed us, both of publishing it in our columns and of adapting it in length and form to our convenience.

In any remarks, we may offer, as to the importance of female influence in matters of religion, we do not mean that influence, which we so often see exercised obstrusively; nor an ostentatious officiousness in getting up societies, squeezing contributions from the poor and timid, and other active displays of an apparent religious zeal; such exertions being neither consistent with true female delicacy, nor honorable to any cause; and withal, always tending to extremes which are to be deprecated—but to that influence, which woman naturally possesses in society, where her example attracts, and her partialities are regarded with deference. Such influence would be sure to attend a cordial preference for the doctrines of scriptural Christianity, and we are of opinion, therefore, that the question resolves itself into an inquiry, whether it is practicable to effect a more general assent among the sex, to the plain doctrines of the Bible?

The fact undoubtedly is, that a larger proportion of women are avowedly of the sect denominated orthodox, than of men;—and that many others, who are not decidedly in their ranks, sympathize with them in feeling, and regard them with no little approbation. When it is considered, that the mother gives an early, and generally an effectual bias to the minds of her children, and most frequently allures the father to *her* favorite place of worship, though his sentiments may differ, the facts which have been mentioned will be admitted to exercise a powerful sway in determining the religious state of a community.

It seems to be necessary to examine, first, what are the causes of this partiality, in order to ascertain whether all, or any of them can be obviated.

Woman is, by nature, peculiarly susceptible of strong emotions; this, with that purity of morals in which she is educated, at least in this country,—and her comparative exemption from temptation, predisposes her to religious feeling; and that system of theology, which admits of a high degree of fervor, in most cases, and within certain bounds, will be found most congenial to the female mind. The high pretensions of the orthodox; that zeal, which directs all their operations; their undisguised readiness to display to the world all they do and all they feel, are imposing. Unless subjected to a discriminating and close scrutiny, they seem to be the fruits of eminent piety and a strong sense of duty. Christians, who consider religious pretension not evangelical—moderation commendable, and retirement in most religious exercises, as enjoined by the gospel, cannot avoid the consequences, if in the contrast, they should appear cold and indifferent. But while there must be a *real* difference in the external deportment of these two religious classes, from the difference of their principles, the contrast is much heightened to the eye of superficial observers, (and such are the majority of mankind) from the fact that liberal Christians do not stand alone and distinct in the comparison. Public opinion requires of all descriptions of society, an attendance upon public worship. Freethinkers and many others, who have little or no religion, and scarcely passable morality, yet hold some rank in the polite world, *must* go to church. They will go, where they hear sense and good literary performances, rather than absurdity; and therefore, in preference, attach themselves to liberal societies, and thus unjustly give a hue to the character of a class of Christians to whom they do not belong. Many persons of a serious turn of mind are thus liable to be repelled or alienated from liberal churches, by impressions which originate in this confounding men of mere outside decency with sincere and conscientious Christians. But to whatever unjust inferences the religious character of Unitarians may be exposed, in the eyes of the world, on this account, it cannot be avoided. It is better they should suffer, than that the sceptical and thoughtless should be deprived of their only chance of being interested in religion, and convinced of its truth and importance.

In pursuing this inquiry, we see with pain, that in doing justice to the subject we must allude to circumstances, over which we would otherwise wish to throw the veil of charity, but which are too palpable to pass unnoticed, and too efficient to be disregarded in this review.

We proceed, therefore, to state as another cause—the liability of female minds to be affected by terror, and the well known practice of many Calvinistic divines to assail them with threats of the most solemn and appalling nature—announcing the most tremendous consequences, in the name of the Most High, if they do not embrace, and devote themselves to the extension of their principles. The anxious alarm, despondency—and even distraction, produced by such overwhelming denunciations, of which there are but too many melancholy instances, instead of exciting the censure and disgust, awaken the compassion and command the sympathy of man's more susceptible companion. Christians, who look to the revelations of the Messiah for the character of the Deity, see in him a beneficent Creator, a father and friend—a judge too—but a judge, whose justice is mercy. They can neither assent to such doctrines, nor in conscience adopt such means to gain proselytes.

Another cause is the adroitness with which the predominant sect are constantly addressing themselves to female vanity. Offices are made for ladies of all ages and standing, without number; their deeds of piety are trumpeted far and wide;—even the obtrusiveness of domiciliary visits is rendered palatable by the implied compliment; and the object of them is flattered by the assurance, that her exertions, be she mistress or domestic, may effect the salvation of the whole household. Christians of enlightened and honest minds can present no counterpart to such measures;—certainly not by similar means. They must take their course, till the world becomes more intelligent, or human nature is less subject to weakness.

Other causes of a like character and obvious existence might be enumerated; but to dwell on the errors of brother Christians is unpleasant; and we deem those which have been mentioned, sufficient to account for the acknowledged ascendency, which a system of belief, that we cannot but think extremely erroneous, maintains over the female mind. Nor can we discover the least reason to apprehend, from this circumstance, that what is termed the liberal system of belief, is either deficient in vitality, weak in argument, or unsupported by scripture authority.

We might proceed to a brief inquiry, respecting the remedies to be applied to the evil to which we have alluded. But this may possibly be the subject of a future communication.

DOCTRINAL.

SELF LOVE.

It is much to be lamented that there runs, almost throughout the meditations of this writer, [Thomas Erskine, Esq. in his 'Unconditional Freeness of the Gospel;' and with him unfortunately many American religionists concur,] an overwrought and unnatural tone, which often spoils the harmony of his highest strains, and gives them something of a discordant harshness. He insists, for instance, on such a total annihilation of our own will, as shall produce an absolute indifference to ease or torment, on their own account; nay, a positive preference of the state in which *we are*, whatever it may be, without the slightest reference, direct or indirect, to our own happiness; and merely because it is the will of God that we should be in that state. And he concentrates all his extravagances on this subject into this one monstrous proposition, that *God is better than happiness!* Every person whose mind is not in a feverish state of theopathy, must see that this assertion involves a most portentous and revolting absurdity. Either happiness is something separable from the knowledge and fruition of God, or it is not. If it is not, the proposition is altogether nugatory. If, on the contrary, it were possible for a man to have real happiness independently of the Deity, and to be miserable in communion with Him,—if he could be compelled to choose between felicity without God, and God without felicity,—who can doubt as to what must inevitably be his election? If a teacher were to inform us that it is the duty of all intelligent beings to seek God, without caring whether the search would end in their own happiness or misery, we know not how he could reasonably expect success either with men or angels.

In the same spirit of exaggeration, we are taught that *self* must be utterly renounced before a man can say, '*I will arise and go to my Father.*' Before he is brought to that resolution, 'he feeds on husks, with the poor prodigals of the world; and perhaps he may be sensible how loathsome and empty they are: *but self can live amongst them—that is the secret;* and until self is abjured there can be no prospect of a return to the plenty of the paternal mansion.' We are quite unable to perceive the truth and cogency of all this! If *self* could live among the husks, it can live much better on the bread in our Father's house; and it is not self we have to renounce, but a false estimate of that which is to make self comfortable and happy. It was a blind and mistaken regard to self which tempted the prodigal from home; and it was a more rational and blameless regard to self which brought him back again. Revealed religion no more requires the abjuration of self, when she invites us to take God for our portion, than mere ethical science requires the abjuration of self, when she would dissuade men from degrading themselves to the level of brutes by habits of turpitude and vice. It is, indeed, the office of philosophy, and still more eminently of religion, to enlighten mankind as to their true and permanent interests; but to self-love they both unquestionably appeal; and if they did not so appeal, they would be absolutely destitute of all power over the affections or the understanding.

Those persons who may find themselves rather dizzy from the attempt to follow the towering and devious flight of Mr. Erskine, cannot do better than to steady their brains by contemplating the sober piety and wisdom of Bishop Butler, as displayed in the following passage from his eleventh sermon:—

'Religion is so far from disowning the principle of self-love, that it often addresses itself to that very principle, and always to the mind in that state when reason presides; and there can be no access had to the understanding, but by convincing men that the course of life we would persuade them to, is not contrary to their interest. It may be allowed, without prejudice to the cause of virtue and religion, that *our* ideas of happiness and misery are, of all our ideas, the nearest and most important to us; that they will, nay, if you please, that *they ought*, to prevail over those of order, and beauty, and harmony, and proportion, if there should ever be (as it is impossible there ever should be) any inconsistence between them. * * Let it be allowed,—though virtue or moral rectitude does, indeed, consist in affection to, and pursuit of, what is right and good, as such,—yet, that when we sit down, in a cool hour, we can neither justify to ourselves this or any other pursuit, till we are convinced that it will be for our happiness, or, at least, not contrary to it.'—*British Critic.*

BIBLICAL.

We have more than once recommended 'Annotations on the New Testament,' by J. P. Dabney, to the attention of our readers. The work contains a great deal of useful information within a narrow compass.—Take for instance the 10th chapter of the Gospel by Luke.

1. *Other seventy also:* 'Luke is said, by a tradition handed down from Origen and Epiphanius, to have been one of the number.' Whitby. The Jewish Sanhedrim consisted of the same number, or, as Josephus states, six from each tribe. The same historian, says Grotius, speaks of the translators of the Septuagint version (B. xii.) as being six from each tribe; yet in the same passage, names them as only seventy persons; which probably, in both cases, was a round manner of speaking.—'The number of these assistants has reference to that of the Jewish elders, whom Moses chose, by divine direction, to relieve him in the management of the affairs of the Jewish people (Numb. xi. 16.) *Other* denotes the twelve apostles previously sent out, and not any former company of seventy, as the awkward rendering of the common version would seem to imply.'—Kenrick.

4. *And salute no man by the way:* Thus 2 Kings iv. 29. 'Eastern salutations, we are told, are long and ceremonious, being accompanied with many inquiries and compliments.' Kenrick; and also Grotius.

7. *Go not from house to house:* 'That is, as it would imply discontent with the entertainment provided for you, and evince too much regard for what was of inferior moment.' Kenrick. 'This would be too much after the manner of mountebanks and mendicants, which is a reproach to any one, and especially those who are invested with so honorable an office. Ros.

12. *In that day for Sodom:* 'i. e. the day of judgment, (as ver. 14,) meaning, the destruction of the Jewish state. So also, Matt. x. 15.' Bishop Pearce. See Wakefield's note on Matt. x. 15.

18. *Satan, as lightning:* common version, *I was beholding* (i. e. during your mission) *Satan fall, like lightning from heaven:* Wakefield's translation. He adds, the comparison of the swiftness of Satan's fall to the rapidity of lightning is wholly disguised in the common version. Bishop Pearce, Priestley, Kenrick, and Campbell follow this change, in the position of the words; a like instance of which, see chap. iii. 22. and note thereon. 'The term *Satan* is applied by Jesus to an allegorical personage, the supposed cause of all evil, natural and moral, and who, before his coming, had reigned in the world without control. But both the wickedness and the misery ascribed to him, were now to be checked; and the accounts given by the seventy, of the successful exertion of their miraculous powers, confirmed his faith in this result. Observe, that in the language of sacred scripture, to be *exalted to heaven*, implies high pre-eminence and privileges (see ver. 15;) and to lose these, is correspondent degradation.' Kenrick.

20. *Your names are written in heaven:* That is, not giving, hereby, an assurance to all these seventy, of final acceptance; but alluding to the custom of enrolling the names of those, who claimed the rights of citizens, in a civil community: so, these disciples were placed in a state of peculiar privileges and means, which, without great folly and guilt, they could not forfeit. Thus Kenrick, Grotius, and Whitby.—'To be written in the earth or dust (Jer. xvii. 13.), implies to perish; and thus, to be written in the book of the living, the converse.' Grotius.

22. *All things are delivered—and no man knoweth, &c.:* 'All things, that respect the kingdom of righteousness, now erected by God in the world, are committed to me: no one knoweth the design and extent of this revelation, but my Father and myself, and that knowledge of God, which it embraces, can only be imparted by me.' Improved Version; and so, Priestley.

25. *And tempted him:* common version or, *tried:* as Campbell, Kenrick, and Wakefield. *To tempt*, has in our common version a uniformly bad sense, but which the story does not here require. The teacher of the law, as well as other Pharisees, believing the doctrine of a resurrection, from tradition, seeks to know, with very honest motives perhaps, whether the course of life prescribed by the new religion, were different from that enjoined by the law of Moses. Thus, Kenrick.

30. *A man—from Jerusalem to Jericho:* common version or, *A man of Jerusalem:* as Campbell, Wakefield, Pearce, &c. i. e. *a Jew*, as the story requires, and which the common version does not necessarily imply. Jericho was a city of consequence in the time of Christ; having a palace in which Herod ended his days, and a hippodrome in which the Jewish nobility were to have been slain, when he expired. The road thither from Jerusalem was much frequented, being the high road over the Jordan to Perea.—This intercourse had regard not only to traffick, but to the business of the temple; there being, as the Rabbins extravagantly state, some thousands of priests in the place, who fulfilled their monthly courses in companies of five hundred each, at Jerusalem. The

mention here made therefore of the priest and the Levite, is very natural and in place.' Grotius. Priestly adds, 'that the scene of the parable is, with great propriety, laid on this road, which was mountainous and very convenient for robbers. One particular pass, says Shaw, is still called *the body route*, derived probably from the murder of passengers.'

34. *Brought him to an inn:* 'If this were an eastern khane or caravansary, it afforded only shelter and lodging. The Samaritan, from his own stores, supplied on the road the wounded man; and that to carry provisions thus, was the constant eastern practice, appears, Judges xix. 19; Matt. xv. 32.' Doddridge and McKnight.

35. *He took out two pence:* 'i. e. two Roman denarii, equal to about sixteen pence; as much as a traveller might have to spare, and which would go much further in that country and at that period, than in ours. Priestley and Pearce. Gilpin adds, 'As far, as three or four shillings, with us, which is equal to the value of two days' labor. See Matt. xx. 9.'

42. *But one thing is needful:* common version, 'i. e. one dish only, for my refreshment.' Kenrick, Wakefield, and Pearce. Some copies of the original read—*there is need only of few, or even of one;* which gives a manifest advantage to this sense of the passage; which is followed by the Coptic and Æthiopic versions. There are some critics, as Paulus and Wetstein, who take these words in a twofold sense; i. e. said primarily, of the entertainment, and thence, by a figure, transferred to the doctrine: Jesus, who was wont, from obvious circumstances and present scenes, to illustrate his teaching, with his reproof of the idle complaint of Martha, covertly blends the praise of frugality. As there is no need of delicacies and dainties, one dish will suffice; and Mary, who well understands this, hath chosen *the better part*, (i. e. the best portion of the fare,) by her diligent attendance upon my instructions.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 31, 1829.

ARE UNITARIANS UNIVERSALISTS?

We are disposed to answer this question for the sake of two classes of readers—those who make the inquiry with honest intentions and an anxious curiosity, and those who in their warfare against Unitarianism are willing to inflame the prejudices or fears of men with groundless insinuations. It is more than intimated, not only that we are Universalists, but that we are afraid to declare our sentiments. Afraid! afraid of what, or whom? The charge, in itself so ridiculous, is disproved by facts. The pages of the Christian Examiner, the Unitarian Advocate, the Register, and the Liberal Preacher, besides distinct sermons and pamphlets, show its irrelevancy.—There is another use made of this topic, which, to say the least, is quite as unfair—in the attempt to identify Unitarianism with Universalism in the minds of the uninformed. The connexion between them is just as intimate and necessary as that between orthodoxy and charity. They may exist together and they may not. A Unitarian is one, who believes in the simple unity of God, or if we adopt the familiar use of the term at the present day, he is one who rejects the peculiar dogmas of Calvinism] The Universalist is one, who believes that all men will at some future time and thenceforth forever be happy. This explanation of the words is sufficient to show that they relate to distinct and independent subjects.

Let us however consider the question in its direct form. We shall speak, let it be understood, with no authority delegated or assumed. We write only in our editorial capacity; but as our opportunities of forming a correct judgment have not been slight, we think our conclusions entitled to regard. The Universalists are divided into two sects; who agree in the belief that all men will ultimately be partakers of happiness, but who differ upon the inquiry, whether the commencement of this state of happiness will be contemporary with the entrance of each soul upon a future life. The latter opinion, which denies all punishment after death, is held by the majority of Universalists, to whom it would be well, if the term were restricted, since much of the mistake that prevails has its origin, and much of the misrepresentation which is disseminated, has its excuse, in the two fold use of the name. The doctrine of limited punishment hereafter, resulting in the final salvation of all men, is embraced by them who are called restorationists, or sometimes restorationers. This class of Universalists is much smaller than the other, which has grown rapidly, and is now increasing faster probably than most other sects in New-England. Injustice has been done by speaking indiscriminately of Unitarians as Universalists; for as most persons have derived their idea of Universalism from the prevailing class, they suppose that Unitarians are charged with a denial of future retribution. We have too much respect for the writers who have thrown out the insinuation, to believe that they meant to assert this. Charity would prevent our believing it, for they must have known its falsehood. But they ought to have considered what they must also have known, that this language would be interpreted by nine tenths of their readers so as to induce this conclusion.

It is the belief of Unitarians that there will be a judgment and a retribution after death, when 'every one shall receive according to that which he hath done in the body, whether it be good or whether it be evil.' Not only is this the general belief, but so far as our acquaintance extends, it is the belief of every one who calls himself a Unitarian and disclaims the title of Universalist. We do not say that there are not Unitarian Universalists, because the vast majority of those who take this latter name, reject the doctrine of the Trinity. But the question is whether they who choose only to be called Unitarians are 'Universalists in disguise.' And we say they are not; there is no disguise about them; they are what they profess to be. They are neither Universalists nor Calvinists, Roman Catholics nor Atheists, in disguise; but Christians, who believe that 'as a man soweth' in this life, 'so shall he reap' in the next, shame or glory, peace or anguish. Neither are Unitarians Universalists in the sense in which the term is applied to the class who maintain the doctrine of the final restoration of all men to virtue and happiness. For this is not the opinion of all, nor do we think, of most Unitarians, in this country. The difference between them is however distinctly marked by the use which they respectively make of the doctrine. The restorationists regard it as the glory of the gospel, its chief and crowning excellence, and insist upon it frequently in their religious services; whereas Unitarians who hold this opinion do not view it in this light, and esteem other articles of faith far more important, and more adapted to promote the ends of Christian instruction.

We are interrupted, and must defer further remarks, but we have given a reply to the question which we proposed to answer.

JOHN LOCKE, THE PHILOSOPHER.

Among the valuable works, to which the literature of the present year has given birth, we know of none that seems to us more interesting, or that may be more cordially welcomed, than the new biography of John Locke, just published. It is written by Lord King, the descendant of the near relative and sole executor of that great philosopher, to whom were entrusted his extensive correspondence, common-place books and miscellaneous papers. These, we are told, have been carefully preserved for more than a century to the present time: and in the English journals of the last month, in their notices of this new work, it is mentioned as an happy circumstance, both for the memory of Locke, and for the interests of truth, that the selection of these valuable papers as well as the 'Memoir' of their author should have devolved on a person so competent as his noble relative and biographer.

It is as a skilful and impartial interpreter of scripture, and as a generous advocate of religious freedom, in connexion with the precious legacy he has bequeathed to the world of his Christian example, that we here advert to the name of this illustrious man. His commentaries on the Epistles are still among the most valuable, we possess; for beyond most others he has illustrated the simple and obvious principle, which, important as it would seem, has been so often lost sight of—'that the best way of understanding the letters of St. Paul is to consult St. Paul himself.'—And no one, that has impartially read his 'Vindication of the Reasonableness of Christianity' but may see, that Christianity can never appear unreasonable but when it is forbidden, as in creeds and catechisms, to speak for itsself.

We Americans owe much to the memory of Mr. Locke for his inestimable services in the cause of Religious Freedom. His 'Letter on Toleration' has been characterised as the most original, as it is also pronounced by his biographer, the most *useful* of all his publications.—And we know not, how much we ourselves, with the rest of the world, may be indebted to it for the diffusion and prevalence of correct views of this great subject.

It may not possibly be recollected by all our readers, that at the period, when a grant was given by the crown to his friend and patron, the Lord Ashly, and others, of North-Carolina, Mr. Locke was employed by them to draw up the constitution for that purpose; and that in executing this task, he took particular pains to introduce *articles relating to religion and public worship, conformable to those enlarged principles of toleration*, which he had with so much ability developed in his works. Had his liberal views been all adopted, (for they were in part over-ruled by the jealousy of the established Church) that constitution, it is believed, would have served as a noble model to future provinces and states, seeking security to their religious rights.

This new work cannot fail to interest all, who hold in honor the name of Locke: and in some of his familiar correspondence, which we shall occasionally take opportunity to transcribe, it will be seen, that this great philosopher and enlightened statesman was also one of the kindest of friends, and the most amiable and indulgent, as well as exemplary of men.

SUNDAY EVENING LECTURES.

The times and places at which the Sunday Evening Lectures for the coming season are to be held, may be learned from a notice inserted in another column of this week's paper. We are among those who believe that the courses heretofore delivered in the liberal churches of this city, have been productive of good. That benefit will result from the ensuing one, we have no reason to doubt. In a population like ours, there must always be a number of persons, sufficient to fill a church, who, not having duties of a domestic or social character to detain them at their homes, will find it at once pleasant and profitable to spend an hour or two, of a Sunday evening, in the house of God, where the pure worship of the Father is rendered, and the simple truths of the gospel inculcated, in 'the unity of the spirit and the bond of peace.'

CHRISTIAN REGISTER FOR MDCCCXXIX.

A friend in England has sent us a periodical, with the above title, of a somewhat novel character on more accounts than one. It is printed on a single sheet of paper, embracing a surface of forty square feet, equal to the content of the 'New Magna Charta,' which was the largest sheet ever issued from the press, and which, it is said, contained in solid matter as much as three octavo volumes. The object of this work, to be published annually, is to give an accurate record of the proceedings and speeches of the several societies, that meet annually in London, for the promotion of Christianity and the diffusion of education. The Register for 1829, now before us, presents us with an account of the anniversaries, in May last, of thirty eight different religious associations; a condensed view of each institution, with its receipts, expenditures, and doings for one year; and an interesting report of the addresses delivered at their respective meetings. We shall be able to derive from these documents, for some of our future papers, several articles of intelligence, that will be interesting to our readers.

UNITARIAN BOOK AND PAMPHLET SOCIETY.

The Semi-annual meeting of this important society was held on Monday evening at the Vestry in Berry Street. There was a respectable attendance, and we had great pleasure in witnessing the interest, manifested by the members, in the objects and success of the society. We remarked also with satisfaction the happy effects which seem to us to have been produced on the religious views and feelings of the members themselves, by their united benevolent action. This effect alone should be considered a sufficient reward of their efforts. This however is of a limited and inconsiderable nature, in comparison with the good which we trust this association is destined yet to effect, or even with that which it has already accomplished, by the silent messengers of truth which they have sent forth to enlighten and comfort the doubting and desponding. For a long period yet to come, the only religious instruction of a liberal cast, which the inhabitants of many parts of the country will be able to obtain, must be that of tracts and books. And even this must be denied to many, unless it is supplied by the benevolence of associations like that of which we speak.

The labors of this society have thus far been judicious and well directed. The call for its tracts has been extensive and constant, and during the coming season will undoubtedly be more than the means of the society can readily answer, unless considerably enlarged by donations, and the increase of annual subscriptions. We earnestly and unreservedly commend it to the patronage of those who have anything to bestow for the promotion of the enlightened, consoling, sanctifying principles of liberal Christianity.

A more full acquaintance with the purposes and operations of the society may be obtained from the following semi-annual Report submitted agreeably to a requirement of the constitution, by the Government of the Society.

REPORT.

Since the annual meeting in April last, 500 copies of the Constitution have been printed, and are now ready for distribution. Each member of the Society will be furnished with one, and the remainder will be left at the Repository,* or be disseminated as a tract, among those who may be disposed to aid us in the objects of the institution.

When those objects shall have become more generally known, there can be no doubt, that this society will assume a high rank among the benevolent associations of this community. In fact, it is the opinion of intelligent men who have witnessed its operations, that it already stands second to none, among societies established for similar purposes; not in ostentatious display; but in its quiet, unobtrusive influence, shedding its light in the dark places of the land, and, in the true spirit of the pure religion of which it is designed to be the herald and supporter, offering its aid and its consolations to all who feel a need of them. Nor have its exertions been made in vain: its books have been anxiously sought for, and eagerly read, and new calls have been made for them, as soon as their principles and character have been understood. For—strange as it may seem to any of us, who have always enjoyed the advantages of the enlightened views of Christianity which we profess to hold, and to cling to as God's best gift to our race—we have been so misrepresented, that many, who have with hesitation, ventured upon what they deemed the danger and doubtful propriety of reading an Unitarian book, have exclaimed, 'Is this Unitarianism? Then *I* am a Unitarian! These are but a fuller exposition of the doctrines of Christ, which I gather from his holy word.'

We have had much opposition and prejudice to encounter, in the distribution of our books and pamphlets; and men have been taught to believe, that they did not contain the doctrines of our Master: but a better state of things is rapidly advancing. Men's minds are awakening. They feel their right to *know* 'whether these things are so.' They are determined to read, to try, examine, and then to judge for themselves. This is all we desire. We ask only a fair trial—a patient hearing. Allow but this, and we are sure of a triumphant verdict.

Under the most inauspicious circumstances, we have no right to despair—nor will we. Our books and tracts have been called for, by gentlemen from remote places,—and carried to states from Maine to Louisiana. They are doing good in the far-off regions of the West, and reaping their best reward in the forests of the East. The glad tidings which they communicate, have been heard along the banks of the Mississippi, and Georgia has been gladdened by their voice. Even Connecticut, with all its trembling apprehension of the incoming of the light of Liberal Christianity, has called for and read our pages, and created a strong hope for the success of our cause and the extension of our views.

We are authorized in the assertion, that the publications distributed by this association, have essentially aided in the formation of two flourishing societies in a neighboring state. And should it be the means of doing nothing more for Christianity, we shall ever rejoice in its existence, and return our grateful acknowledgements to the Giver of all good, for having permitted us to be the honored instruments, of sending the light of his truth to so many of our fellow beings, enabling them to participate with us, in the joyful news of spiritual liberty, which should be carried to every son and daughter of Adam.

The President and Secretary have been directed to prepare a circular, to be addressed to clergymen and others, abroad, recommending the establishment of societies similar to our own, either independent of, or auxiliary to this, and inviting a correspondence with us, for the promotion of the great objects we would effect. This circular has been prepared, and will be laid before the society.

Two donations of valuable sermons have been received from the Rev. —— ——, and votes of thanks from the government have been transmitted to him.

While the government feel that the society has done much for the propagation of pure, practical principles, they have to regret that it has not received from the clergy or laity that attention and support, to which, in their opinion, it is entitled, by its character and objects; and they cannot but hope, as its requisitions are so moderate, and within the ability of so large a proportion of the community, that this evil will, at an early day, be entirely obviated, and means be thereby furnished for far more extensive usefulness.

Reflecting upon the present state of religion, of this society, and of our peculiar duties in relation to them, the government of the Unitarian Book and Pamphlet Society, offer for adoption the following resolutions:—

Resolved, That we consider correct views of the nature and character of God, and of his Son, Jesus Christ, as intimately connected with a right understanding of the Holy Scriptures.

Resolved, That while we feel no antipathy towards those who differ from us in religious opinions, we will use all fair and honorable means for the diffusion of books and pamphlets, containing what we believe to be correct views of religion and morality; and to this end, will make, individually and collectively, a strenuous exertion to augment the number of members of this society.

All which is respectfully submitted.

For the Government,
F. T. Gray, *Secretary.*

* At Gray & Bowen's—Corner of Washington and School streets.

CRITICAL NOTICE.

The Works of the Rev. Henry Scougal, A. M. S. T. P. *containing the 'Life of God in the Soul of Man,' with nine other discourses on important subjects: To which is added a Sermon, preached at the Author's funeral by* George Gairden, D. D. Boston: stereotyped from the last English edition, by Lyman Thurston, & Co. 1829. pp. 272.

We are glad to welcome this excellent little volume in its new dress. For though its years are an hundred and fifty, it has lost nothing of its worth with time: and is precisely of that class of books, which notwithstanding the countless publications of the day, are suited to meet the yet urgent wants of the religious community.

The principal treatise, which it contains, has long held its place among our best practical and devotional productions. The mind of its young author was deeply imbued by an evangelic piety; and he has diffused it through all his writings. Next to the seriousness and tenderness of religious feeling, by which they are pervaded, there is nothing in them more worthy of commendation, nothing more acceptable to our view, than their freedom from points of doubtful disputation. It is wonderful how in a period, like that at which the author flourished, when the pretensions of the church of Rome, and the questions of the schools were so warmly agitated, he could have kept himself so pure and peaceable.

He, therefore, who is enflamed with a love of controversy, will find little to gratify it here. But if he would refresh his spirit with some elevating views of the *love of God;* of the beauty and glory of the 'divine life;' and of the fair example of it by Jesus Christ,—if he wishes to revive or establish his convictions of the transcendant excellence of Christian charity, humility and holiness; or of the sweetness and efficacy of prayer, we recommend to him these pages, certain that he cannot fail to find from them instruction and delight.

Besides the treatise, by which Scougal is best known, this American edition is enriched by several practical discourses, not before published, as we believe, in this country, breathing the same spirit, and not wanting in passages of fervent eloquence. And when we consider the early period at which they must have been written—that their author died *before he had completed his twenty-seventh year;* and, as we learn from the biographical notices accompanying the work, that for four years even of this short time, he was employed in what at so early an age, could be no other than the arduous duties of a Professor of Divinity, (at the King's College, Aberdeen)—we cannot but admire the maturity of judgment, and weight of thought, as well as the devout temper, which they exhibit. We cordially commend the work to the attention of our readers; hoping it may do the good for which it is well adapted.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

LIFE'S TRIALS.

'Who finds not Providence all good, all wise,
Alike in what it gives, and what denies!'

In the trials, which naturally accompany man's earthly career, he is often prompted to arraign the Ruler of his destiny, as the Author of his sufferings, when if he look more deeply into the constitution of things, he will trace the mass of evil, of which he complains, to the errors of a short sighted intellect, or the perversion of a noble nature; and the Divine government will appear not less marked with the purest beneficence, than directed by the sublimest wisdom.

In the exercise of this government, while the welfare of no individual is overlooked, that of the human family, necessarily holds the more important place. Fraught with benevolence and wisdom, then, is that provision which makes the promotion of the good of others, a principal channel through which we must receive our own, imposing, as it does, a species of necessity on each to advance the cause of all. Hence, how evidently fallacious is the happiness that seeks to sustain itself; independently of the agency of social life! For, what is happiness apart from our species? what is solitary bliss, but the delusive dream of a disordered imagination—the chimera of a wild romance? The independence, on which it would build, is but too often the offspring of a misanthropic pride, unsanctioned alike by sound philosophy and by rational religion, and as widely remote from the independence they inculcate, which elevates the soul above the reach of *events*, as their respective origins, earth and heaven.

If these remarks be founded in truth, are there not great and salutary influences perceived, flowing from the very trials we deplore? influences which, but for these, had been unfelt, and without which human character, if not degraded, had been negative, unsocial and profitless, and human enjoyment, if enjoyment it might be called, but the earthly form whence the spirit had departed. Indeed, but for these, had we not sought in vain, for all those diviner impulses of the soul which interest it with a magic power? But for these, where had been the 'thoughts that breathe and words that burn?' where the contrasting shadows of Fear, to give to Hope its brightness? where the enchanting scenes, in which Memory fondly luxuriates? and whence the genial gales that keep life's waters sweet?

Look to the benevolent sympathies of our nature, the exercise of which so closely allies man to his Maker,—to the sterner virtues of self-command, prompt, daring decision and persevering energy, calm, enduring fortitude and heroic magnanimity, with the sublime emotions attending their conscious developement,—to the sense of dependence on an Almighty arm, with the spirit of confiding resignation to the dispensations of Omniscient and *Paternal Love*,—to the discipline under which the soul is thus prepared to be perfected in a higher and holier existence,—look to these, the legitimate fruits of life's trials, and say,—is there not enough to satisfy the most querulous mind and the most distrusting heart, that the state of probation, wherein man finds himself placed, is the only one adapted to the wants of his nature, the only one suited to give birth to his virtues, and, consequently, the only one in which his true happiness had been adequately cherished? In fine, take from man his trials, and like the harp in which Time has left but one unbroken string, instead of a harmony to which angels love to listen, his spirit pours forth, to the touch of every breeze, the same unmeaning wail. C.

[For the Christian Register.]

DENYING CHRIST BY SILENCE.

The Christian system is so awful and so magnificent, its author was so exalted, its revelations are so glorious, and the blessings it confers so undeserved and so unbounded, that we should glory in our profession, and rejoice to express in every way, our gratitude and our veneration for Christianity. Yet there are those who fear to confess this before men. There are those who tremble before the sneers of the unprincipled, and dare not confess what they really believe to be true. There are those, who from fear of the derision of dissolute companions, shrink from avowing their own convictions; who, from desire of a wretched applause, will profess to despise a system, whose authority in their hours of solitude they feel; who will, though with a wounded conscience, and an aching heart, cast their scoffs on Christianity, and who want the courage to reprove, even by silence, the sin of the scorner. This is indeed denying Christ before men. Its reward Jesus Christ teaches us—these 'will I deny before my Father which is in heaven.'

There are many parts of Christian conduct which coincide with the customs of society, and which public sentiment will at all times approve. There is a compliance with the innocent forms of civil life, a regard for the feelings, and concern for the general welfare of others, a decent observance of religious institutions, an order and rectitude of outward deportment, which the gospel makes a part of our duty. And the splendid acts of charity, the generosity of feeling, the inflexibility of honorable purposes and elevated principles to which Christianity gives rise, will generally command the approbation of men, and the respect even of the vicious.—But this is not all which Christianity requires. Her obligations are far more extensive. She calls her disciples often to exhibit a character, or to perform actions which oppose the maxims, habits, and feelings of worldly men. It is then that we are to give the proof of our sincerity. When the example of others is almost universal, when the general opinion, or the habitual practice of those around us lies against the strict requisitions of Christian morality, then we need to fear, lest we turn from our integrity and deny Christ before men. We can follow with safety no other rule of duty, than a conscience, enlightened and instructed by the gospel. N. C. S.

[For the Christian Register.]

BRITISH AND FOREIGN BIBLE SOCIETY.

The charge made, sometime ago, against the British and Foreign Bible Society, of employing incompetent translators of the Holy Scriptures, and of circulating inaccurate and unfaithful versions, was promptly met by the Society, but not fully and satisfactorily repelled. 'Further examination of their translations into some oriental languages,' says the Asiatic Journal, 'affords abundant reason for repeating the charge: and the subject is of such manifest importance to the cause of Christianity, that the public attention ought frequently to be called to it. For though the views of the Society at large may be pure, yet if the directors be accessary to the distribution of the bible, in versions calculated to mislead the illiterate, and to shock the learned, surely the public should interpose, and endeavor to have an exact fulfilment of the high objects, for which

large subscriptions are entrusted to individuals.

'We are furnished with precise and specific information,' says the Journal, 'upon this subject, by a clergyman of the Church of England, residing in Bengal. He says, the Society ought to know (though it may excite their indignation) that copies of the Holy Scriptures, are circulated in India, dignified as such, which swarm with every fault of taste and criticism, shock common sense, and at this moment, after multiplied editions, fit only for worms. In these, too, the pœdobaptists, (49 out of 50 of the contributors) have been made to aid in circulating the translations of a set of narrow-minded, tasteless, money-making bigots. I do not hesitate to arraign the British and Foreign Bible Society, as guilty of gross neglect of duty and of practical imposition upon the gullibility of John Bull.'

In support of this serious charge, it is stated that *baptize* is translated by a word which signifies *dipping or immersion;* and never has any other meaning; and that the *plural* is used, when speaking of God, or of Jesus Christ. Thus, John i. 2. is rendered as follows—'*They*, or these, were from the first with God.' The 3rd verse is thus translated, 'Every thing was formed the production of *them;* and of all that was formed, not any thing was formed was distinct from *them.*' Again, in Ephesians i., the translation is, 'by the riches of *their* grace,' instead of *his* grace. Several other similar instances are adduced, in which the plural pronoun is used, when in the original Greek and in our version, the singular is found.

These errors could hardly arise from ignorance; and they warrant the charge of *designed* mistranslations for sectarian purposes. 'There is evidence,' says the writer above, 'of a lamentable presumption of tampering with the sacred scriptures.' He adds, 'these radical defects in the translation of the Christian books are very serious impediments to the promotion of the objects contemplated by the Society; and instead of aiding the interests of Christianity, they create objections in the minds of the Hindoos to the cause.' D.

RELIGIOUS INTELLIGENCE.

Sunday Evening Lectures. We are requested to give notice, that the Lectures usually held during the winter months, at the South and North parts of the city, will commence next Sunday evening, at 7 o'clock at Rev. Mr. Motte's Church, corner of Washington and Castle-streets, and will be held alternately there, and at Rev. Mr. Emerson's Church, Hanover-street, during the winter.

Baptist Education Society. The 15th Annual Meeting of this society was held in Boston on the 17th ult. By the Report of the Executive Committee it appears, that forty-seven students were under their patronage last year, and that sixteen more have been received during the year.

Ten of the beneficaries are now members of the Theological Seminary at Newton; and fifteen are preparing for the Seminary.

We are told that in Massachusetts only, there are about fifty Baptist churches destitute of pastors. In other states the deficiency is represented to be much greater.

The annual income of the permanent funds of this society is a bout nine hundred dollars.

Methodists. It appears, by the N. E. Herald, that the number of church members of the Methodist Episcopal Church, is 447,743; and the number of itererant ministers, 1817. The increase of members, during the last year, has been 29,305; and the increase of ministers in the same time, 175.

The number of communicants in the church of this denomination in Canada, is 10,231—increase the past year, 553. This ennumeration includes about 1000 Indians.

Bishop Griswold. We learn, from the Salem Observer, that the Right Rev. Alexander Veits Griswold, bishop of the Eastern Diocese, and now resident at Bristol, R. I. has been invited by the proprietors of St. Peter's Church, Salem (Mass.) to remove to that town and become their Rector, and that he has accepted the invitation.

We understand that the General Synod of the German Reformed Church, at its recent session at Lebanon, Penn. removed the Theological Seminary, under the direction of that body, [from Carlisle] to York. At the same time, Rev. Daniel Young, was elected second Professor in said institution. *N. Y. Observer.*

Ordained and Installed.

On the 15th inst. S. H. Keeler was ordained as pastor of the Congregational Society in South Berwick.

On the 14th inst. Rev. J. S. Christmas was installed, by the New York Presbytery, pastor of the Bowery Society, in New York.

Also on the 14th inst. Rev. M. G. Grosvenor was installed pastor of the Congregational Society in Amherst.

Railway Meeting House. We understand that the sale of pews in this neat little edifice, took place on Thursday, the 22d inst. It contains 70 in all, of which 5 were reserved for parish purposes; 47 were sold for $420,25 over the appraised value, and 17 remain unsold.

Ireland. In a letter dated Cavan, Ireland, July 10th 1829, addressed by a minister of the Episcopal church of Ireland to a friend in Philadelphia; the writer speaks thus of the late contention in the Synod of Ulster.

'I cannot avoid expressing my regret as to the state of the Presbyterian church here. Arianism is awfully spreading, and I fear that true evangelical love waxes cold. * * * The Synod of Ulster, which met at Lurgan last week presented a most grievous picture to the serious mind. Nothing but violence and recrimination seemed to pervade the assembly. * * * The subject of Arianism is to be tried in August and I think a schism will be the consequence.'

Roman Catholics in Ireland. The Philadelphia Recorder has published an extract of a letter, recently received by a friend from a correspondent in Ireland, in which it is stated that the law emancipating the Catholics had not, thus far, produced those tranquillizing effects which were anticipated; that at almost every fair there are party quarrels, between the Roman Catholics and Protestants, at which lives are lost, and that many Protestants were emigrating to America.

Rammohun Roy's Anglo Hindoo School. The Bengal Chronicle of March 3d gives an account of an examination of this celebrated school, in the following words:—

'The annual examination of Rammohun Roy's Anglo Hindoo School took place on Friday at the Town Hall, in presence of Judge Ryan and others, and many natives, who seemed to take great interest in the progress of education among their countrymen. The benevolent founder and patron of the institution was too unwell to attend. The pupils acquitted themselves to the high satisfaction of the persons present. They were examined in Pope's Homer, Goldsmith's history of England, Euclid, Murray's Grammar and Goldsmith's Geography. The prizes awarded were valuable books, &c.'

The Greeks. A great thirst for knowledge is said to prevail in Greece. 'Though the avidity of the people [says Mr. Robinson] for every kind of instruction and all sorts of books is astonishingly great, yet their wish to become possessed of the Bible is altogether surpassing in its eagerness.'

The Bible in Modern Greek. The Committee of the British and Foreign Bible Society have resolved to prepare a Version of the Old Testament in Modern Greek, conformable to the Hebrew Text. An agent has been appointed who has already left England for the Mediterranean, for the purpose of engaging some learned Greeks to prepare the Version under his superintendence.

Scotch Mission to India. The General Assembly of Scotland has determined on the establishment of a mission to India. Mr. A. Duff has been recently ordained at Edinburgh, preparatory to his embarkation for Calcutta, where he is to be the head of a Missionary school.

North Africa. Rev. Mr. Jowett, recently employed as a Missionary in Greece, by the Church Missionary Society, is about to investigate the religious state of North Africa.

Griesbach's New Testament. The small edition of Griesbach's Greek Testament, with the Prolegomena and select Various Readings, has recently been reprinted by a London Bookseller, in a pocket form. It ought to banish the pocket editions so extensively sold of a shamefully *adulterated* text; we refer to the Glasgow reprints of Ditton.

Mr. Brazer's Sermon. An English periodical remarks of portions of Mr. Brazer's Discourse at the funeral of Dr. Holyoke, that they 'are appropriate and impressive, and unworthy neither of the subject, nor of the high rank which American preaching has deservedly taken with us.'

Jotham Anderson. An edition of 'The Recollections of Jotham Anderson,' by Rev. Henry Ware jr., has just been published in England.

Christian Examiner. The Christian Examiner for November will be published on Monday next.

DOMESTIC SUMMARY.

Monument to John Adams. On Thursday the 22d inst. a monument of Italian Marble was erected in the new stone church at Quincy, to the memory of the late venerable John Adams and his wife. The design is simple. It consists of a Tablet, having recessed pilasters at the sides, with a base, moulding and cornice; the whole supported by trusses at the base. It was constructed under the direction of the late President, John Quincy Adams, and is surmounted by a bust of fine Carrara marble, prepared by Mr. Greenough, an American artist now in Rome. The following is a copy of the inscription, which is engraved on the Tablet in parallel columns.

LIBERTATEM AMICITIAM FIDEM RETINEBIS.

D. O. M.*

Beneath these Walls
Are deposited the Mortal Remains of
JOHN ADAMS,
Son of John and Susanna [Boylston] Adams,
Second President of the United States.
Born 19—30 October, 1735.
On the fourth of July, 1776.
He pledged his Life, Fortune and Sacred Honor
To the INDEPENDENCE OF HIS COUNTRY.
On the third of September, 1783
He affixed his Seal to the definitive Treaty with Great Britain
Which acknowledged that Independence,
And consummated the redemption of his Pledge.
On the fourth of July 1826
He was summoned
To the Independence of Immortality,
And to the JUDGMENT OF HIS GOD.
This House will bear witness to his Piety:
This Town, his birth place, to his Munificence:
History to his Patriotism:
Posterity to the Depth and Compass of his Mind.

At his Side
Sleeps till the Trump shall Sound,
ABIGAIL
His beloved and only Wife,
Daughter of William and Elizabeth [Quincy] Smith,
In every Relation of Life a Pattern
Of Filial, Conjugal, Maternal and Social Virtue
Born 11—22 November, 1744.
Deceased 28th October, 1818.
Aged 74.

Married 25th October, 1764.
During an Union of more than half a Century
They survived, in Harmony of Sentiment, Principle and Affection,
The Tempests of Civil Commotion;
Meeting undaunted, and surmounting
The Terrors and Trials of that Revolution
Which secured the Freedom of their Country;
Improved the Condition of their times;
And brightened the Prospects of Futurity
To the Race of Man upon Earth.

PILGRIM.
From Lives thus spent thy earthly Duties learn;
From Fancy's Dreams to active Virtue turn:
Let Freedom, Friendship, Faith, thy Soul engage,
And serve like them, thy Country and thy Age.

* The capitals D. O. M. are the initials of three Latin words; Deo, Optimo, Maximo. To God, the Best, the Greatest.

Boston and Brattleboro' Rail Road. The committee for examining the route for a railroad between Brattleboro' and Boston have been in this place the present week. They followed the course of the Nashua and Miller's rivers to the Connecticut, thence through Northfield and Vernon to this place. Mr. Solomon Willard and Mr. Henry Wilder are now making surveys of the route, and we understand that a report of their proceedings may be expected in December next. This report will be laid before the Legislature of Massachusetts at its ensuing session, accompanied by a bill for the incorporation of a company to be entitled 'The Massachusetts Rail Road Association.' It is not contemplated that any assistance will be asked from the State, as it is believed the feasibility of the undertaking will ensure the ready support of capitalists. Application will be made during its present session to the Legislature of this State, for leave to bring in a bill at the next session, for the incorporation of a company in this State, to be entitled 'The Franklin Rail Road Association.' The Boston Committee feel full confidence in the success of the undertaking, and we doubt not that every facility possessed by the citizens of Vermont for aiding its execution will be cheerfully and promptly tendered. *Brattleboro' Messenger.*

The proprietors of the Boston and Providence Line of Stages, are about establishing a new Line between Baltimore and Washington, which shall expedite travel and give satisfaction to the public. Thirteen fine young horses, and two beautiful stages, went on last Saturdary, in the Steam Boat, to take their place in the new line. *Prov. Ad.*

A gentleman who arrived in the Dover, from Liverpool, had been absent from Boston but a hundred days. In that period, besides making the two passages across the Atlantic, he spent sixteen days in England—crossed over to Havre and thence to Paris, where he spent some days—visited Brussels, Antwerp, Utrecht and Amsterdam, and passed some days in visiting the great ship canal from Amsterdam to the Helder. This stupendous work is 50 miles long, 120 feet wide, and 24 feet deep, and has three locks, most finely constructed. It cost about five millions of dollars.. *Daily Adv.*

Hon. Alexander H. Everett, late Minister from the United States to the Court of Madrid, accompanied by his family, arrived in the city on Sunday evening, and took lodgings at Tremont House.

Temperance. We were told the other day by a gentleman from Williamstown, Mass. that there was not a single store, either in that place, Bennington, or Adams, each of them containing from 2000 to 4000 inhabitants, where liquors could be purchased, except for medical purposes. This fact is the more remarkable, because, as we have occasion to know, those towns in former years had their full share of drunkards, many of whom we are assured, have now forsaken their cups and become valuable members of society. *Jour. of Com.*

Thanksgiving in Connecticut. The Governor of Connecticut has appointed the 26th day of November, to be observed by the inhabitants of that State, as a day of public Thanksgiving and Prayer.

The same day has also been appointed for Thanksgiving in New Hampshire, by the Executive of that state.

Vermont Lyceum. On the 22d inst. a meeting of members of the Legislature and other citizens was held at Montpelier, when a resolution was unanimously adopted, that it was both desirable and practicable that a Lyceum be established in every town in the state.

A committee consisting of three persons in each county was appointed to carry the resolution into effect.

Rev. George G. Ingersol of Burlington, has been elected by the Legislature, to preach the next election sermon.

Celebrated Painting. The painting by Sir Benjamin West, called 'Christ Rejected,' which, we are told has been the admiration of the British metropolis, has been brought to this country by a son of the distinguished artist. It arrived recently at New-York.—It was exhibited a short time at Pall Mall, and is said to have been visited by 240,000 persons.

The Steam Boat President, built under the superintendence of Capt. E. S. Bunker, has two engines each of 120 horse power. The Commercial Advertiser says, 'her trial on Saturday, proved most satisfactorily, the accuracy and superiority of her machinery.'

We understand that another trial was made on Wednesday round the battery, and up the river, when her speed was found to be 18 miles per hour. It is confidently believed by those acquainted with her power, that she will make her trips between here and New York in 14 hours. She is probably the most splendid steamer in world. *Prov. Jour.*

The first numbers of a periodical published at Philadelphia, and entitled the Journal of Health, have been stereotyped, in order to meet the increased demand.

A quarry of soap-stone is now worked near Fishkill, much harder than any that has been found; when polished it resembles the *verde antique.* *Pall.*

Indians A Creek deputation has passed through the Cherokee nation on its way to Washington, in order to ascertain whether the U. S. Agent has given them true information as to the intentions of the government respecting them and their lands.

A writer in the Charleston Courier ascribes the depression of business in the Southern States, and the diminution of their population, to the acquisition of Louisiana, a rival Cotton-growing country—and conceives the purchase of the Texas, would just consummate the ruin which the other had commenced. *Pall.*

FOREIGN SUMMARY.

Mexico. By a gentleman who left the coast of Tampico as late as Sept. 22, we learn that five different engagements had taken place, between Santa Anna, the Mexican General, and Gen. Barradas, the commander of the Spanish invading troops; and that the Spanish General had finally capitulated, on the condition that he should keep his colors and arms and be sent to Havanna.

This is considered the end of the Quixotic expedition against Mexico.

Important News. London papers to Sept. 27th and those of Paris to Sept. 30th have been received.

The London papers of the 27th state, that a Treaty of Peace had been concluded and signed. at the Russian Head Quarters, between the Russians and Turks. The news was announced by a special courier from Berlin. It was stated that the negociation was on the basis of what is called the Treaty of Akermann, with a provision for indemnity to Russia, for the expenses of the war. It was further stated that the Turkish Plenipotentiaries were on their return escorted to Constantinople by 4000 Cossacks, and that the Russian prisoners had all been released.

Paris papers of Sept. 30th, received directly from Havre, contradict the report that a Treaty of Peace had been concluded. It is confirmed that there was a cessation of arms, which was to continue till the treaty was finished

In Belgrade papers of Sept. 8th, it is stated that the Turkish ministers were disposed to protract the negociations; but that Gen. Deibitsch had fixed a term peremptorily after which he will attack the capital without delay.

Under the Vienna head of Sept. 18th it is further stated that stocks suddenly fell 3 per cent. in consequence of reports that the negociations were broken off, and that there were great commotions in Constantinople.

The Augsburg Gazette of Sept. 9th says that the negociations were suspended on the 3rd, upon the declaration of the Turkish ministers that they needed fresh instructions. The Russian General granted them ten days, assuring them that he would not wait beyond the 14th for the definitive conclusion of peace.

The indemnity claimed by Russia is between 17 and 18 millions of dollars. This is supposed to be the point in question.

The Russian army is in readiness to march provided the Sultan does not come to a decision by the day appointed. In the mean time immense magazines are establishing at Adrianople, and the fortifications are pushed with great activity.

The Sultan has not left his camp, and the Mussulmans are enjoined not to lay aside their arms.

In a letter recently received from France it is stated that 'The early conclusion of peace between Russia and France, is universally expected by all intelligent men in Europe.'

In the summary of the war news, given in the Paris papers of Sept. 30th it is stated, in addition to the above that the Russians had not suspended their marches, but that on the 5th of Sept. the advanced posts were within 10 or 15 French miles of Constantinople.

Capture of Adrianople. In the official account of the taking of Adrianople, part of the terms of capitulation were as follows:—

'The regular troops and the inhabitants were to lay down their arms, to remain at Adrianople, to continue their commerce, and to carry on all honest and peaceable occupations, under the protection or the laws and the existing tribunals.'

'The state of things after the capture is thus described;—

'The conquest of Adrianople resembled much more a popular festival than the taking possession of a capital, with arms in hand. The Turks and Christians continued to follow the habitual course of their occupations. The shops and coffee houses are open, the local authorities and tribunals have not ceased to discharge their functions.

France. A gentleman of distinction from America, in a letter recently received by a friend in Newburyport, writes thus;—

'Lafayette has lately come into possession of a large property under the indemnity law, being the fortune of his own and his wife's family, of which the revolution had deprived them. This affair took him to the south of France, where he had not been since 1700; and he was fetted just as he had been in America. The people took occasion to manifest their hostility to the new ministry, by rendering homage to him, as the consistent representative of the moderate party of the revolution.

'Nothing can exceed the violence of the press and of public men here in general, in their denunciations of the ministry formed under Prince Polignac. What the result will be, it is difficult to predict; but a crisis seems to be at hand; for the liberal party compose the bone and muscle of the nation.'

Ireland. The Freeman's Journal states that a letter has been received from Mr. O'Connell, in which he states, that immediately after his arrival in Dublin, he intends to propose the plan of a society whose object shall be *the repeal of the Union.*

Jesuits. The Courier of Oporto, of Sept. 11, states that Antonio Joze Gonsalves Pereira, of the Archbishopric of Braja has addressed a petition to Don Miguel, in which he earnestly begs for the readmission of the Jesuits into his dominions for the education of youth; and also 'for the establishment of the Holy Inquisition to punish the execrable crimes of blasphemy and impiety, which are continually committed.'

New Memoirs of the Private Life of Buonaparte. Mr. Constant first valet de chambre of Napoleon from his return from Egypt, to his departure from Fontainbleau, is about to publish memoirs of the life of his master.

Works of Chateaubriand. The Journal des Debats announces that about the month of January next, M. de Chateaubriand will put to press two volumes upon the History of France, which will complete the first edition of the complete works of this author.

MARRIAGES.

In this city, by Rev. Mr. Motte, Mr. George Briesler to Miss Sarah S. Ockington. By Rev. Mr. Bumstead, Mr. Gabriel E. Lewis, of Savanah, to Miss Sarah W. Nourse, of Boston. Mr. Levi Whitney to Miss Sage Mann. Mr. Abraham Wyman, merchant, of Philadelphia, to Miss Martha Pierce, of Milton.

In Milton, Moses Whitney, Jr. Esq. to Miss Elizabeth Sanderson.

In Malden, by Rev. Mr. Alger, of Chelsea, Mr. William H. Atwood, of C, to Miss Leonora Atkins, of M.

In Walpole, on Thursday 15th inst. Mr. Joseph W. Easte, of this city, to Miss Ellen Ware, of W.

In Keene, N. H. Noah Cook, Esq. aged 80—the oldest lawyer in the State.

DEATHS.

Died, in this city, on Sunday evening last, JOHN COFFIN JONES, Esq. aged 79 years.

As a merchant, he was liberal, intelligent and punctual. He enjoyed the privilege of a public education, and was distinguished for his general and extensive knowledge, as well as for peculiar talents in business. But he was not only eminent as a merchant, but as a citizen and statesman. He had the confidence of his fellow citizens, of all clases and occupations—for he was a man of probity and honor, of generosity and benevolence. For many years he was one of the Representatives of this town, with such men as Oliver Wendell, Samuel Breck, Charles Jarvis, &c. He was also Speaker of the House of Representatives, and several years Senator for Suffolk. As an evidence of the high respect entertained of his integrity and intelligence, it is proper to state, that in 1786, he was elected one of the Commissioners, to meet committees from other States, at Annapolis, to consult for the general welfare of the United States, and especially as it related to the commerce of the country with other nations. The private character of Mr. Jones was as pure and excellent, as his public one was honorable. He was almost the last of the early patriots of the Revolution. His name and his virtues are worthy of respectful recollecby his country, as well as by his family and relations.

In this city, Mr. John Trask, aged 61; Mr. Thomas T. Cunningham, aged 39.

In Charlestown, on Friday, Miss Mary Frothingham, aged 69, eldest daughter of the late Major Benjamin F.

In Dorchester, on Monday morning last, Mrs. Mary T. F. Withington, wife of Mr. William W. Jr. aged 29.

In Sharon, Mrs. Sally Manly, widow of the late David Manly, aged 46.

In Danvers, Charles Martin, aged 35.

In Kingston, Mr. Charles Chase, aged 49, formerly an instructer of youth in Portsmouth.

In New Bedford, Mrs. Abigail Russel, aged 65 yrs.

In Dighton, Mr. Hiam Bradford Cross, formerly of Salem, aged 24 years.

In Saco, Mrs. Rachel Barnard, formerly of Kennebunk, widow of the late Joseph Barnard, Esq. aged 72.

In Augusta, Me. Dea. James Page, aged 94, and Dorothy Page, his wife, 92. They were both interred in one grave.

In Portsmouth, Mr. Benjamin A. Shackford, aged 38.

In Dover, Mr. Asa Gilman, aged 28.

In Albany, suddenly, John V. Henry, a distinguished member of the bar.

At Truxillo, South America, Richard Pedrick, Esq. aged 24, formerly of Marblehead.

AMERICAN UNITARIAN ASSCIATION.

THE General Agents of the A. U. A. give notice that they have appointed Mr. A. S. BECKWITH, in Providence, R. I. agent, for the sale of Tracts published by the Association. Persons wishing to obtain numbers or sets can obtain at his Bookstore, No. 19 Market-street, Oct. 31.

AMERICAN CHARACTER.

THE Subscribers have just published 'Sketches o American Character,' by Mrs. SARAH J. HALE, author of 'Northwood,' &c.

'The genius of my country shall arise,
A cedar towering o'er the wilderness,
Wafting its native incense through the skies.'
Byron.

These Sketches consist of 12 Tales, illustrative of American characters, habits and manners, comprised in a neat volume of 300 pages. A liberal discount made to the trade.

'They are written in a chaste though familiar style and the purity of the principles they are intended to inculcate is one of the peculiar characteristics of the book. It may safely be recommended to the perusal of young persons,—which is more than can be said of the productions that freqaently find their way to the hands of the junior members of families, carrying a poison to the heart, the influence of which may have an important effect upon the morals.'—*Galaxy.*

PUTNAM & HUNT,
41 Washington Street.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE IT REMEMBERED, that on the twenty-fourth day of October, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor in the words following, *to wit:*

'Peter Parley's Winter Evening Tales.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned," and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

SINS OF THE TONGUE.

JUST published by L. C. BOWLES, corner of Washington and School Streets, and for sale at the Bookstores, a Discourse on the Sins of the Tongue, by ALEXANDER YOUNG, Minister of the Church on Church Green. *Second Edition.*

'I must confess I am so wonderfully charmed with the music of this little instrument, that I would by no means discourage it. All that I aim at is, to cure it of several dissgreeable notes, and in particular of those little jarrings and dissonances which arise from anger, censoriousness, and gossipping. In short, I would always have it tuned by good nature, truth, discretion, and sincerity'—*Addison.* Oct. 31.

LIBERAL PREACHER—*for Nov.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for November, 1829, containing a Discourse on '*Indolence*;' by Rev. JAMES FLINT, D. D. of Salem, Mass. Oct. 31.

FREE MASONRY.

JUST published, and for sale by JOHN MARSH, 96 & 98 State-street, 'A letter on Speculative Free Masonry, by *Charles Pinckney Sumner, Esq.*, Sheriff of Suffolk County, in answer to a letter addressed to him on that subject, by the Suffolk Committee.
6tis. Oct. 31.

LECTURES ON ENTOMOLOGY.

DR. STORER, proposes to deliver a short course of Lectures on Entomology, to such Ladies and Gentlemen as may wish to cultivate a general taste for that Science. An introductory Lecture to the course will be given on Monday evening November 2d, at 7 o'clock—at Tremont Hall, next door North of Montgomery Place. Tickets may be obtained at the Bookstores of Carter & Hendee, and Marsh & Capen, Washington street, or of the Lecturer, 298 Washington-street.

Terms of the course. For a single person $3. For a family $5. tf. Oct. 16.

COPARTNERSHIP.

THE subscribers respectfully give notice, that they have formed a copartnership in Boston, under the firm of GRAY & BOWEN; and will be happy to attend to any orders in their line which may be entrusted to them.

Their place of business is the room over No. 135 Washington-street, corner of School-street.

FREDERICK T. GRAY.
CHARLES BOWEN.

Refer to the following Gentlemen.
Mr. Jared Sparks,
Hon Edward Everett,
Hon. Nathan Hale,
John Gray, Esq.

AMERICAN UNITARIAN ASSOCIATION.

GRAY & BOWEN, have been appointed *General Agents* for the Unitarian Association. Subscribers, Auxiliary Societies, and all other persons who may wish for Tracts, can be supplied by them. Twenty eight tracts of the First Series, and five of the Second Series have already been published; and can be furnished by the quantity or single copy. A liberal discount, made to those who buy to distribute, or sell again.

G. & B. will publish hereafter
THE CHRISTIAN EXAMINER.
and
GENERAL REVIEW.

Six numbers of this work are issued in each year.—The subscription is $4 per annum, payable on the delivery of the second number. Subscriptions are also received by them for the LIBRARY OF USEFUL KNOWLEDGE. 24 Nos. of this work are furnished annually at the low price of 3,50. Oct. 3.

NEW ENGLAND ANTI-MASONIC ALMANACK FOR 1830.

JUST published and for sale by JOHN MARSH, No 96 and 98 State street, the "*New England Anti-Masonic Almanack for* 1830," containing besides the astronomical calculations, &c.—much original and miscellaneous matter—embellished with a frontispiece representing a candidate receiving his obligations,—Also several *Cuts* illustrative of the Masonic *Grips, Pass-Grips, Signs, &c.* epi3m Sept. 26

THEOLOGY AND NOT RELIGINO

the source of division and strife in the Christian Church.

DR. LOWELL'S Sermon, preached May 14, 1829, at the Ordination of Mr. John L. Sibley, as Minister of he Church in Stow, this day published by N. S. SIMPKINS & CO. 79, Court-street. July 25.

ANNOTATIONS ON THE NEW TESTAMENT.

THIS work, (making nearly 600 pp.) is now completed, and for sale by Messrs. Hilliard & Brown, Cambridge; Messrs. N. S. Simpkins & Co. Carter & Hendee, Cottons & Barnard, and Pierce & Williams, Boston. Subscribers to whom the later numbers are yet due, will please to call for them at N. S. Simpkins & Co. To ministers or booksellers, taking from *three* to *six* copies of the above work, (by application direct to the author,) a discount will be made, liberal in proportion to the number. Sept. 19.

POETRY.

[For the Christian Register.]

Iv'e sailed o'er the ocean, I've roamed round the earth,
And left far behind me the land of my birth;
Arabia's deserts I've trod in despair,
But never forgot that 'my Maker was there.'

When alone in the forest, all drenched with the rain,
I've sought for a shelter, but sought it in vain;
I've looked toward the Heaven, being fully aware
'Twas the rock of my safety, for 'My Maker was there.'

When on the wild shore my vessel was cast,
I counted each hour, and believed it the last,
I thought on that Power who had kept me with care,
Remembering with pleasure, 'My Maker was there.'

When the storm and the tempest have clouded the sky,
And the flash of the lightning has reached from on high,
I've heard in the thunder a voice to declare
'Twas wicked to fear, for 'My Maker was there.'

When sickness had seized me, and hope fled away,
My body a victim to ling'ring decay,
My soul filled with anguish raised to Heaven its prayer,
And I felt reassured that 'My Maker was there.'

Now my dangers are past, and my wanderings are o'er,
I've returned once again to my own native shore;
To the altar of mercy I'll ever repair,
And offer my vows to 'My Maker who's there.'

When the Angel shall sound the last trumpet with might;
When the earth and the skies shall be shrouded in night,
And destruction shall seize all that's lovely and fair,
I still will believe that 'My Maker is there.'

ERIE.

[From the London Mirror.]

TYRE.

'And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard.' *Ezekiel* xxvi. 13.

'It shall be the place for the spreading of nets in the midst of the sea.' *Ezekiel* xxvi. 5.

Thy harps are silent, mighty one!
Thy melody no more!
For ocean's mourning dirge alone
Breaks on thy rocky shore.

The fisher there his net has spread,
Thy prophecy to show;
Nor deems he that thy doom was read
Two thousand years ago.

On Chebar's banks the captive seer
Thy future ruin told;
Visions of woe, how true and clear
With power divine unroll'd!

The tall ship there no more is riding,
Of Lebanon's proud cedars made;
But the wild waves ne'er cease their chiding,
Where Tyre's past pomp and splendor fade.

The traveller on thy desert shore
No cherish'd record finds of thee,
But fragments rude are scatter'd o'er
Thy dreary land's blank misery.

The sounds of busy life are hushed,
But still the moaning blast,
That o'er the rocky barrier rush'd,
Sang wildly as it passed:

Spirit of Time, thine echoes woke,
And thus the mighty genius spoke:
'Seek no more, seek no more,
Splendor pass'd, and glories o'er;
Here bleak ruin ever reigns;
See him scatter o'er the plains,
Arches broken, temples strewed,
O'er the dreary solitude!
Long ago the words were spoken,
Words which never can be broken.
Where are now thy riches fled?
Where wilt thou thy commerce spread?
Thou shalt be sought and found no more!
Wanderers to thy desert shore
Former splendors bring thee never,
Tyre is fallen, fallen forever!'

MISCELLANEOUS SELECTIONS.

SLAVERY IN THE UNITED STATES.

[From Basil Hall's Travels in the United States.]

Condition of the Slaves.

Our hospitable friend next showed us the slave village of his plantation, where every thing was neat and comfortable. In answer to our questions, he told us, that he interfered as little as possible with their domestic habits, except in matters of police. 'We don't care what they do when their tasks are over—we lose sight of them till next day.—Their morals and manners are in their own keeping. The men may have, for instance, as many wives as they please, so long as they do not quarrel about such matters.'

I asked if they had any religion?

'I know little about that,' he said; 'there may perhaps be one or two methodists in a hundred. Preachers are never prevented, by me at least, from coming amongst the negroes, upon a distinct and express stipulation, however, that they do not interfere with the duties of the slaves, towards their master.'

'Can any of them read and write?'

'Certainly none,' he answered; 'that is entirely contrary to usage here, and contrary to law in some places. Such things would only make them discontented with their lot, and in fact would be quite repugnant to the whole system of slave discipline in this country.'

Domestic slaves, he told me, were better fed and clothed, and generally better treated, than those employed out of doors; but, what was odd enough, he added, that every where the slaves preferred the field-work, chiefly, as far as I could learn, from its being definite in amount, which left them a certain portion of the day entirely to themselves. This privilege has become, virtually a right in many places; and so far, is a spark of freedom in their dark night of bondage; whereas the house slave, from being liable to every call, early and late, sometimes fancies him ill less free. A negro, however, who has been regularly bred in that line, generally becomes so much attached to the children and to the other members of the family, and falls so completely into the ways of the house, that he would feel it an intolerable hardship to be sent to the field-work.

The laws direct that the overseer of the plantation shall always be a white man.—He is a very important personage, as may be supposed, since much of the success of an estate, as well as the happiness or misery of the negroes—which appears to be nearly the same thing—depend upon his character.

The details of superintendence pass under his eye, and he has the power of directing punishments, which ought always to be inflicted in his presence on the spot, by the driver. It is very disagreeable to think of such things, but it is obvious to every one who has reflected at all on this painful subject, that there must be a certain amount of prompt and vigorous discipline exercised over people who are influenced by so few of the ordinary motives to exertion.

It is the popular fashion in America, and I think elsewhere, to abuse these overseers as a class. But none of my inquiries led me to think so ill of them by any means as I had heard them reported. Their interest, as well as that of the planters, in the long run, is, unquestionably, to use the slaves well. An overseer who acquires a character for undue severity, is much scouted, and sooner or later discovers that his services are not valued or sought after, merely because he produces less effective work than a more judicious person would do. Negroes, like many other people, may be driven to perform a certain portion of labor; but as no amount of tyranny can carry things permanently beyond that point, custom seems to have established in the slave-holding States of America, a particular method of treatment, which is found to produce the greatest result. I have much satisfaction accordingly, in stating, that after many careful inquiries, I have no reason to suppose unnecessary severity is by any means general in America.

The idea of cultivating the sea-coast, and indeed any part of the low districts of the Southern States, by white labor, I regret to say, appears quite visionary; and I only mention it because such notions are sometimes brought forward by the opponents of slavery. Every thing I heard in the South respecting the climate, showed this to be impossible. Whether my informers were planters, or merchants, or medical men, or strangers, or advocates for slavery, or the contrary, one uniform opinion was expressed on this point. There seems therefore, to be no choice left between abandoning the fertile countries in question, or having them cultivated by negroes.

Internal Slave Trade.

The new states bordering on the Gulf of Mexico, as well as those which are watered by the Mississippi, are at present the chief markets to which the slaves bred in the North are sent. But great numbers are also absorbed by South Carolina and Georgia, where the cultivation of rice thins the black population so fast, as to render a constant fresh supply of negroes indispensable, in order to meet the increasing demand for that great production of the country. The enormous increased consumption of cotton, also, has brought down multitudes of negroes to turn up the fertile soils of those burning regions—the sea-island districts—well known to commerce. The progress of sugar cultivation, in like manner, in the alluvial lands forming the vast Delta of the Mississippi, is a further attraction to the slave dealers, and must like the others, long continue in operation as a productive field for slave labor. These combined causes have set a-going, and will, probably keep in motion, for a long period of time to come, one of the most extensive slave trades in the world, in the very heart of the United States.

I have no data to enable me to state the exact amount of this traffic, but it is undoubtedly very great. During certain seasons of the year, I am informed, all the roads, steamboats, and packets, are crowded with troops of negroes on their way to the great slave markets of the South. As it is perfectly useless, however, merely to speculate on what might be desirable, we ought, if we wish to do good, fairly to look at the thing as it stands, in order to see what can be done to lessen an evil which it is utterly impossible to remove.

It is quite clear, that the pecuniary interest of the slave-holders in the more northern districts, above alluded to, is to rear as many negroes as possible, since they are quite sure of a favorable market for them, so long as the crowds of fresh inhabitants in the new States of the South, who are daily bringing more capital, industry, high hopes, and great determination, to bear upon the virgin soil of those regions, are unceasing in their demands for more laborers.

The ideas connected with a deliberate slave-trade were at first so revolting to the Americans, that in most of the Southern legislatures, laws were passed forbidding the traffic; that is to say, rendering the open, notorious trade in human beings illegal.—These laws were made in perfectly good faith, but, like the laws of other countries prohibiting the export of specie, or the import of silks, they were soon evaded, and having become utterly inefficient, were necessarily abandoned altogether, leaving the trade as free as that between the coast of Africa and the Brazils.

I ought to mention, that it was never at any time intended by the Governments of the Southern States, by these enactments against the importation of slaves, to prevent persons who came to settle there from bringing their own negroes with them, since, if it had been otherwise arranged, and that no settler could import his slaves, the ground must have remained uncultivated to this hour. The laws alluded to were directed against the mere thoroughpaced slave-trader. The permission, however, for new comers to import their own gangs of negroes, opened so easy a door for evading the law, that the State legislatures, after a time, discovered the inefficiency of their enactments, and gave up the point. This great internal slave-trade is carried on by sea as well as by land. I saw a brig from Baltimore, lying alongside of the Levee at New Orleans, with upwards of two hundred negroes on board. Her decks presented a scene which forcibly reminded me of Rio Janeiro. In the one case however, the slaves were brought from the savage regions of Africa; in the other, from the very heart of a free country. To the poor negro the distinction is probably no great matter!

CHOICE OF A MINISTER.

Let your choice [of a minister] be directed, more by what is solid, than that which is showy. Fix on a man of wisdom and knowledge—of prudence, and piety, and prayer;—sound in the faith—apt to teach—humble in his deportment—affable and conciliating in his address—kind and condescending to all. Let him be spiritually minded—seeking the interests of Christ's kingdom and the salvation of souls;—'an example to the believer, in word, in charity, in spirit, in faith, in purity.'

When blessed with such a pastor, receive him as set over you in the Lord, and esteem him highly for his works sake. Give him your candor, your confidence, and your prayers. Encourage his heart and strengthen his hands; for his work will be arduous, and he will need all your aid. Remember that ministers are *men*, and do not expect perfection. He will have the imperfections of a fallen creature, however renewed by grace—however qualified for the pastoral office. You must therefore be candid towards his failings, and repose in him a generous confidence.

Guard against a suspicious temper, and never imbibe nor cherish unfavorable prejudices. These will have a very unhappy tendency. Never misconstrue his words, nor pervert an innocent, ungraded expression or action, into a crime. Give no heed to evil surmises, or the fabrications of mischievous tattlers; and expose none of his failings but to himself. Kindly counsel and advise him—pity and pray for him—but never reproach and revile him. Be tender of his feelings, and of his reputation. Never asperse his character, nor break his heart with cruel and unfounded calumnies. Treat him ever with kindness, and teach your children also, both by precept and example, to love and respect their minister. Never say nor do any thing in their presence, which shall prejudice their minds against him, or lessen him in their esteem. Never let your minister, by your means, lose his influence and usefulness, with the rising generation.

Beware of Jealousy, that blear eyed fiend, that makes the poison it feeds on;—that sees all objects through a false medium, and in distorted shapes;—that, with a simpering visage and a rankling breast,—fawns and flatters with intention to destroy;—and the fell purpose accomplished—friendship weeps—'peace bleeds,' and hope and comfort die.

Rev. Dr. Lee.

VALUABLE GIFTS.

The following is a plan of distribution which a writer in the Georgia Journal says he would follow, if he possessed the most valuable things in the world and were about to will them away.

I would will to the whole world truth and friendship, which are very scarce.

I would give to physicians—skill and learning.

To clergymen—zeal and disinterested piety.

To servants—obedience and honesty.

To masters—humanity.

To farmers—punctuality and sobriety.

To young sprouts or dandies—good sense, little cash and hard work.

To old maids—good tempers, little talk, and suitable husbands.

To old bachelors—a love for virtue, children and wives.

To school boys—hard study, and politeness to superiors.

To school girls—adornment of the brain, simple dress and more work.

To school masters—abilities to teach what they profess, and attention.

To our colleges—the ablest professors, without regard to birth-place or sect.

To mechanics—punctuality, honesty and weak drink.

To the rich—humility, politeness and exercise.

To the poor—contentment and good will to the rich.

To politicians—plain, honest, candid dealing.

To judges—learning and impartiality.

To the charitable—little parade and home benefactions.

ANIMAL AND VEGETABLE FOOD.

It is amusing to hear a nervous female, whose daily exercise consists in going up and down stars two or three times a day and shopping once a week, complain that she cannot preserve her strength unless she eats freely of some kind of meat and takes her twice daily potations of strong coffee; to say nothing of porter, or wine sangaree. The same opinion prevails among all classes of our community—A child (in the arms) cannot, it is thought, thrive unless it have a leg of a chicken, or piece of bacon in its fist to suck: a boy or girl going to school must be gorged with the most substantial aliment at dinner and perhaps little less at breakfast and supper. The child is crying and screaming every hour in the day—has, after a while, convulsions,—or obstinate diseases of the skin, or dropsy of the brain. The little personage going to school complains of headach, is fretful and unhappy and becomes pale and feeble.—The poor books are now blamed for the fault of the dishes, and school is given up. The doctor is next consulted on the best means of restoring strength to the dear creature, that has lost its appetite, and can eat nothing but a little cake, or custard, or at most some fat broth. Should he tell the fond mother the unpalatable truth; and desire her to suspend the system of stuffing, and allow her child, for sole food, a little bread and milk diluted with water, and daily exercise in the open air, she will be heard exclaiming in a tone of mingled astonishment and reproach, 'why doctor, would you starve my child!'

For the information of all such misguided persons we would beg leave to state that the large majority of mankind do not eat any animal food, or so sparingly, and at such long intervals that it cannot be said to form their nourishment. Millions in Asia are sustained by rice alone, with perhaps a little vegetable oil, for seasoning.—In Italy, and southern Europe generally, bread made of the flour of wheat or Indian corn, with lettuce and the like mixed with oil, constitutes the food of the most robust part of its population.—The Lazzaroni of Naples, with forms so active and finely proportioned cannot even calculate on this much; coarse bread and potatoes, is their chief reliance: their drink of luxury is a glass or iced water slightly acidulated. Hundreds of thousands, we might say millions, of Irish, do not see flesh meat or fish from one week's end to the other. Potatoes and oat meal are their articles of food—if milk can be added it is thought a luxury: yet where shall we find a more healthy and robust population, or one more enduring of bodily fatigue, and exhibiting more mental vivacity? What a contrast between these people and the inhabitants of the extreme north, the timid Laplanders, Esquimaux, Samoideans, whose food is almost entirely animal!—*Journal of Health.*

NEW-ENGLAND FARMERS.

[Extract from the Address of Hon. Harrison G. Otis, at the Worcester Cattle Show.]

We cannot dwell too much or too often, however familiar the truth of the reflection may be, upon the contrast in the condition of the yeomanry of this country and of *this* portion of it, with that of the tillers of the soil in other parts of the world.—Look first at the gigantic empire of Russia, embracing half the world, and we find the great mass of the population are slaves attached to the glebe and with it transferrable like its other appendages. In Poland, sometimes denominated the granary of Europe, this humiliation is aggravated by subjugation to a foreign master. In Germany, in Spain, in Italy, with different modifications and palliatives the same degrading tenures and vassalage prevail. In France, these oppressions have been mitigated by the revolution, and the number of small proprietors has been increased and their civil and political capacities enlarged. But the privileged orders are also restored, and with them distinctions and inequalities to which we are happily strangers. Pass over into England, the nurse of agriculture, the cherisher of all science, and the model of all arts,—amidst all the riches and glory and liberty of that favored nation, we shall find nothing to excite a wish in the independent New England farmer to commute situations with the farmer of Old England—Even there, the greater portion of the land is held under superior Lords, and burdened with rents and taxes and tithes to the Clergy, and the intolerable charges of increasing pauperism—Many of their farmers are certainly opulent and highly respectable—but in all their associations and exhibitions, the merit and pretensions of the plain farmer are merged in the interest felt and homage paid to the rich or titled Proprietor,—and the honor and glory of the improvements in every agricultural department, are by a tacit consent, for the most part ascribed to the patronage of the noble Duke or popular Grandee. Thus we may traverse the world over, and though in its different quarters we may find luxuriant soils, and delicious climates, we shall also find the earthquake, the hurricane or the pestilence—or in the absence of these, ignorance, vice and political misrule—in one place a privation of liberty, in another incapacity to make use of its possession. So that go where you will, you may return with pride and pleasure to the bleak mountains and blithe vallies of your own region with a conviction that no race of cultivators upon this earth have more abundant cause for satisfaction with their lot than those of blest New England.

EGYPTIAN MUMMY.

The following curious paragraph, was translated from a file of Bremen papers, by a gentleman in a commercial house at Baltimore, and was published in the Patriot of that city.

The Leeds Intelligencer of late date makes mention of an Egyptian mummy, which was presented to the Philosophical Society of that city, by the late John Blade, Esq. and which has recently undergone a complete examination by that body. On unfolding the bandages in which the body was wrapped, there was discovered a copper plate with hieroglyphics engraved thereon, the interpretation of which made known the business and character of the deceased, and the time and place at which the body was embalmed. The time proved to be during the reign of Manasses the 5th, called by the Greeks Menophis, of the dynasty of Maniteb, and father of the renowned Sesostris. Manasses was the eighteenth of the Egyptian Kings, and ascended the throne 1493 years before the birth of Christ; the body, therefore, lived contemporaneously with Moses. The engraving states also, that the deceased was an incense bearer and Secretary of the relics of the God Mandon at Thebes; which situation he occupied about 3000 years ago.

Decision. If you light upon an impertinent talker, that sticks to you like a burr, to the disappointment of your important occasions, deal freely with him, break off the discourse, and pursue your business. These repulses, whereby our resolution and assurance are exercised in matters of less moment, will accustom to it, by degrees in greater occasions.—*Plutarch.*

THIS day published by GRAY & BOWEN, corner of Washington and School-streets, the

NORTH AMERICAN REVIEW.
No. LXV

CONTENTS.

Art. I. Irving's Conquest of Granada
A Chronicle of the Conquest of Granada. By Fray Antonio Agapida.
Art. II. Authorship of Junius' Letters
Junius Unmasked, or Lord George Sackville proved to be Junius.
Art. III. Modern Greek Literature
Cours de Litterature Grecque Moderne, donne a Geneve par Jacovaky Rizo Neroulos.
Art. IV. Egyptian Antiquities
1. Analysis of the Egyptian Mythology. By J. C Prichard.
2. Apercu des Resultats Historiques de la Decouverte de l'Alphabet Hieroglyhique Egyptien, par M. Champollion Jeune.
3. Den Gamle Ægyptiske Tidsregning, efter derne paa ny bearbejdet, af R. Rask.
Art. V. Dwight's Travels in Germany
Travels in the North of Germany, in the Years 1825 and 1826. By Henry E. Dwight.
Art. VI. The American Jurist
The American Jurist.
Art. VII. Holmes's American Annals
The Annals of America, from the Discovery by Columbus in the Year 1492, to the Year 1826. By Abiel Holmes.
Art. VIII. Life and Works of Canova
The Works of Antonio Canova in Sculpture and Modelling, engraved in Outline by Henry Moses, with Descriptions from the Italian of the Countess, Albrizzi. and a Biographical Memoir by Count Cicognara.
Art. IX. Grecian and Roman Geography
1. An Introduction to the Study of Grecian and Roman Geography. By George Long and Robley Dunglison.
2. Elements of Geography, Ancient and Modern. With an Atlas. By J. E. Worcester. A New Edition.
Art. X. Specimens of American Poetry
Specimens of American Poetry, with Critical and Biographical Notices. By Samuel Kettell.
Art. XI. Hosack's Life of De Witt Clinton
Memoir of De Witt Clinton, with an Appendix containing numerous Documents illustrative of the principal Events of his Life. By David Hosack.
Art. XII. Captain Hall's Travels in the United States and Canada
Travels in North America in the Years 1827 and 1828. By Captain Bazil Hall.
Quarterly List of New Publications.
Index.

ALSO, the General Index to the North American Review, from its commencement in May 1815, to the end of the Twentyfifth Volume, published in October 1827.

Oct. 8.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office

BE IT REMEMBERED, that on the nineteenth day of August, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, Noah Worcester of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, *to wit:*

"The Atoning Sacrifice, a Display of Love—not of Wrath. By Noah Worcester.

'But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.'
ST. PAUL.

'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'—ST. JOHN."

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned," and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

CHRISTIAN TEACHER'S MANUAL.

JUST published by L. C. BOWLES, corner of Washington and School-streets, (entrance 2nd door from Washington-street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For October, 1829.

CONTENTS.

On the use of Authority or Reason in Religious Instruction; Religious Privileges of the Negroes in Charleston, S. C.; Parables; A Sunday School Exercise; Account of a Beaver Colony; The Night Blooming Cereas. Oct. 17.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For October, 1829.

CONTENTS.

Danger of Extremes in Religion; Ephesians ii. 8; Jesus' Entry into Jerusalem; Ecclesiastical Courts; Essay on the Influence of Reason on the Feelings; The Spirit of God Teaches within; The Love of God.

CHRISTIAN REGISTER.

THE Christian Register is published every Saturday morning, near the corner of Washington and School-streets—over the Washington Circulating Library.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents*

To those who pay bills in advance to a collector after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
Kennebunk, Me.	Barnabas Palmer.
Keene, N. H.	John Prentiss.
Portland, Maine,	Barnett Peters.
Portsmouth, N. H.	John W. Foster.
Plymouth, Mass.	William Brown.
Taunton, "	David C. Hodges P. M
Townsend, "	Aaron Keyes Esq. P. M
Trenton, N. Y.	Rev. J. B. Pierce.
Walpole Mass.	Palmer Morey.